

SHARADA PEETHA RESEARCH SERIES

Series of Publications on
RESEARCHES IN INDOLOGY

Special Nos. :

Buddhaghosha's Narration of "Early life of Lord Buddha"; Kanishka's Buddhist Council; Spiritual & Human Values in World Cultures; Yoga Culture; Indological Studies, etc.

FOUNDER : DR. R. K. KAW
(Gen. Editor)



Lord Buddha

**Apostle of Peace, (Santi), Truth (Satya)
and non-violence (Ahimsa)**

नित्यं शिवं ज्ञानं - सुखं वृणीष्व

(Choose the pleasure of everlasting tranquility and peace)

Price :- Rs.

INTRODUCTORY

It is a happy augury that this issue of the *Sharada Peetha Research Series* is going to see the light of the day on an occasion when the destinies of 600 millions of Indian people are on turning point, now coming under Janatā regime—unfettered free people's rule—from a decade old congress regime of oppression and bureaucratic rule. The present elections have shown that our collective consciousness rests on an ethical foundation 'which is stronger than the mountains, deeper than the oceans and wider than the sky'. An ethical current has been flowing visibly or invisibly from a perennial source in our country. It has incarnated itself from time to time into living forms. It has been our great good fortune to have had in our midst such exalted persons who infused new life into our dead bodies and put new cheer and courage into our dying hearts. Even during the darkest days of our country, it produced such thinkers and men of action, faith and revolutionary ideals as Gandhiji and others. Our present Janatā leaders Shri Jayaprakash Narayan, Shri Morarji Bhai and others are surely the new incarnations of that immortal ethical principle, who have appeared on the present scene unexpectedly to put an end to *adharma* (unlawful rule) in the shape of *Tānā-shāhī* (autocracy and privilege) of the old regime and to usher in *dharma* (lawful rule)—rule by *Jana-shakti* (people's power) in the country conducive to the betterment of the lot of its people.

To them (our present Janatā leaders)—Shri Jayaprakash Narayan, Shri Morarji Bhai and others, we offer hearty felicitations and warm greetings on this happy occasion, which has an unprecedented importance for us all, since during the last couple of years we had to face horrors and grim happenings, and now we have luckily emerged victorious in our adventurous struggle against high-handedness, injustice, tyranny and unrest rampant in our country. May God (Maheshvara) bless our country and our present-day leaders!

The present "Buddhaghosha Special Number" (XIII-XIV) of *Sharada Peetha Series*, among other things, contains 'The Early life of Lord Buddha

in the Poet's own words" (as narrated by Buddhaghosa in his poem *Padyacūdāmani*, a *kāvya* of 5th Cent. A. D.,—first three cantos). Last year the centre could complete the publication of "*Pratyabhijñā Kārikā* of Utpaldeva" and Kanishka's Special number of the Series, which were duly issued.

Our Institution (Sharada Peetha Research Centre) is well known as an International Centre for Indological Studies and hardly needs an introduction. It has been functioning now for nearly two decades, since its inception in 1958. In its annals of progress, there are nearly 17 publications on Indology on record. Besides, some of the works are ready for the press and some are in hand for completion. Two outstanding works, one—"The Origin of the Word Hindu" by Shri P. N. Magazine and the other—"The Loss of Faith in India and England" by Prof K. L. Kalla, are among the works ready for press.

In addition to its publication programme, the Centre has continued its usual academic activities,—regular class work and lectures, and extension and general lectures on different subjects of Indology.

Esteemed Professor Dr. Giuseppe Tucci, M. A., Litt.D., of Rome (Italy), is good enough to continue holding the high office of President of Inter. Board of Indological Studies of our Centre, which he was pleased to assume in June 1973. The learned members of the Centre were extremely pleased to hear the news of our President (Board of Indological Studies), Prof. G. Tucci, having been honoured by the Government of India to be the recipient of Jawaharlal Nehru award (1976) for 'International understanding' and his dedication to Indian thought and culture. On this happy occasion, a resolution was adopted by the members of the Centre, which is given as follows :-

1. That it was learnt with extreme gratification that the President of the Board of Indological Studies of this Centre, esteemed Professor Dr. Giuseppe Tucci, had been honoured by the Government of India to be the recipient of Nehru award (1976) for 'international understanding' and in recognition of his distinguished services to Indian thought and culture, having produced voluminous publications on researches in Indology pursued in the

eastern countries of Asia, like China, Mangolia, Tibet and so on.

2. That this signal recognition not only bestows world-wide distinction on this eminent Indologist of great repute, Prof. Tucci, but also brings credit to this International Centre of Indological Studies which considers itself honoured by his holding its high office of President.
3. That it is resolved that hearty felicitations of the Board be conveyed to Prof. Tucci for this honour conferred upon him for his devotion to Indian thought and culture.
4. That it is further resolved that a copy of this resolution be sent to Professor Tucci and to the Press.

A copy of this resolution was forwarded to Prof. Tucci whose reply is given here for perusal of the members of our centre and general reading public. It runs as follows :-

"Dear Dr. Kaw,

I have felt as much touched as gratified by your very kind letter of November 19 last.....I feel flattered indeed for such a tribute of esteem and affection that you convey in your own name, and on behalf of the Board of the Centre for Indological Studies, that I have the honour of presiding, on the occasion of the Nehru award, that the Indian Government has bestowed upon me.

However, I am bound to state that I do not consider this very high honorary distinction so much as the recognition of my modest scholarly work, but as the acknowledgement of the spiritual bonds that have always tied me to India, since my early youth, as to my second homeland. I feel happy in this knowledge only, as I have always endeavoured to the best of my ability to make known in Italy the priceless treasures of India's most ancient cultures and lore, and thus to establish a bridge of mutual understanding and friendliness between Italy and India, in the broader framework of the relations between East and West. I would deem myself fully gratified for my measure of achievement I may have attained in this field of studies, to which I feel committed with all my energies.

I beg to convey the expression of my deep gratitude to all the members of the Board, and to accept the assurance of my warmest regard; with best wishes and friendly greetings.

Yours truly,

Giuseppe Tucci

During the year, the following visiting scholars attended the Centre for guidance in their studies of different subjects of Indology :-

- 1) Mr. Seizan Nakagawa, Japan; 2) Mr. Ishtiaq Fida, Srinagar;
- 3) Prof. Jinendra Jain, California, USA; 4) Mr. Ab. Wahab Bin Daut, Malaysia;
- 5) Father Ignatius, Baramulla, Kmr; 6) Prof. K. L. Kalla, Srinagar;
- 7) Shri B. N. Shastri, Srinagar; 8) Shri D. N. Shastri, Srinagar;
- 9) Mrs. Santosh, Delhi; 10) Capt. Adesh Kumar, Delhi;

We keep on record our indebtedness to the J & K Academy of Art, Culture and Languages for granting some financial assistance to the Centre for meeting a part of the expenses incurred on the publication of this issue of the Series.

Sharada Peetha Research Centre
Karan Nagar, Srinagar, Kashmir, India.
26th January, 1977.

Dr. R. K. Kaw
(Gen. Editor)

CONTENTS

	By	Pages
1. Introductory	Gen. Editor	I
2. The nightmare is lifted; Book - Review	J. N. Ganhar Prof. S. L. Pandit	V V
3. Change in old order, An appraisal	Prof. K. N. Dhar	VI
4. Kashyapa-muni, Father of Art and Technique of Agriculture	Dr. R. K. Kaw	VII
5. Origin of the word 'Hindu' A controversy	Dr. R. K. Kaw	X
6. Quotations app. to Pratyabhijña Values Supplement	Dr. Kaw & Dr. Kaul	XII
7. "Early life of Lord Buddha" (As narrated by Buddhaghosa in his Kavya—5th Cen. A. D.)	Dr. R. K. Kaw	
a) Foreword & Preamble		i-vi
b) Padyacūdāmaṇi with Translation, Cantos I, II and III		1-32

The Nightmare is Lifted

(SUN OF FREEDOM SHINES AGAIN)

BY J. N. GANHAR

India has achieved another miracle; the Indians have done what seemed well-nigh impossible. The most authoritarian and oppressive regime that the country has had since independence has been overthrown through the democratic process and the heavy pall of an oppressive and stifling emergency has had to be lifted by the very same Government that had imposed it. India's achievement in the recent massive election has excited the wonder and won the admiration of the whole world.

"The Indian election should be an inspiration to the rest of the world."
—US President

"The greatest event in the democratic world."
—A Statesman

"A triumph for the common man."

"Democracy lies deep in the hearts of India's millions."

"A reassurance to the supporters of democracy everywhere."

—Australian

"Democracy's finest hour."

—A Paper

"A lesson for our rulers...[They] must understand they can take the people for granted only at their own peril. No government can henceforth make inroads on the people's liberties and try to hoodwink them and escape the nemesis at the hands of the outraged people."

—Kashmir Herald

"Loss of Faith in India and England"

(Opinion)

By Prof. S. L. Pandit

"The work, 'Loss of faith in India and England' by Prof. K. L. Kalla is, indeed, an admirable desertation and probably the first attempt to deal with a very important subject of vital importance today. The contents, however, need to be recast and amplified in order to strike a proper balance between Indian and English writers and thinkers".

In view of the above remark, the manuscript in the present form needs revision, addition and alteration, before it can be undertaken for publication or for being accepted for assessment for a degree (in Indology) by our experts. (Gen. Editor)

CHANGE IN OLD ORDER—AN APPRAISAL

By Prof. K. N. Dhar

The change of authority at the Centre is definitely a propitious change. Change has often been a change for the better. A poet has prophetically said that even a good custom, unchanged for a long time, corrupts the world. Old order must change yielding place to new. The present change in our country is welcome. It represents the indomitable will of the people to create new environs with a view to changing for the better.

Indian attitude to life is affirmation of the sublime and abjuration of the ignoble. An Indian has always valued higher values of life,—spiritual, moral and ethical. Our history is an eloquent testimony to this. It will be in the ultimate interests of the new Government to provide adequate climate for the regeneration of human values—moral as well as ethical.

Secularism has often been misinterpreted as irreligiosity, while it connotes equal respect for all religions. Religion does not preach hatred or exploitation. Indian people have all along amply demonstrated this marrow-deep faith in religion. In keeping with their religious sentiment, they have regarded this whole globe as one family. Self-suffering has proved a far more effective expedient to reform the society in India than the suffering heaped on others. Our religion has all along emphasized this; Gandhi Ji epitomized this in his life. Shri Jayaprakash Ji—an embodiment of self-denial—is a living and inspiring example of this truth. For changing the destiny of India, the new Government looks in its mission to its two guiding-stars, one Gandhi Ji and the other Jayaprakash Narayan Ji—the former has sanctified the India's past, the latter is shaping its present.

Our nation is now in safe hands, since our present leaders Shri Morarji Bhai and others are seasoned patriots. We are sure that, under their able guidance, the values like self-discipline, self-education and self-help will be strengthened for the ultimate good of the country.

We wish the New Government Good-luck and God-speed.

Muni - Kashyapa

The Father of Art & Technique of Agriculture in Kashmir

BY DR. R. K. KAW

In the annals of Kashmir's progress in the various spheres of human pursuits, role played by Muni Kashyapa in pre-historic ages, in the development of Art and Technique of agriculture, is by all means of great significance. To mention in the first place, Kashyapa gets the credit of having reclaimed the Kashmir Valley out of a lake and making it fit for human habitation and cultivation. The valley is known to have been in former times a vast lake, surrounded by high mountains, called *Satisara*. The early drainage of this land is generally ascribed to a supernatural agency. But, as we learn from *Nīla-mata-purāṇa* (Canto I) and Kalhana's *Rāja-tarangīnī* (I.25-27), it was Kashyapa who first carried out explorations and performed hydraulic operations in that remote age and miraculously cut the mountain ring (surrounding this lake) at a place just below the present Baramulla town, where formerly the two surrounding hills almost touched with each other forming a narrow gorge through which the surplus water of the lake overflowed, and Kashyapa's performance opened a wide outlet for the waters to flow out, converting the lake *Satisara* into the vast stretch of land forming the beautiful Vale of Kashmir.

It is perhaps the same Kashyapa-muni who can in fact be called the father of Art & Technique of Agriculture in Kashmir. If I could rightly be proud of any discovery, it is the discovery of a manuscript, ascribed to Kashyapa, namely—*Kāśyapa-muni-kathitā Kaśyapīya-kṛṣṭi-sūkti*, that I found in Adyar Library, Madras, in the course of my research tours for a search of the Sanskrit manuscripts and texts on the subject, which I carried out under the orders of Government of India. I have had the privilege of being appointed in 1951, in a scheme of research (initiated and sponsored by the

Indian Council of Agricultural Research) "to salvage as much ancient knowledge on (the Science and Art of) Agriculture as is possible by a search of manuscripts and texts". I am happy not only in having succeeded to bring to light plenty of materials on "Agriculture" (in Ancient India), but also having unearthed a number of ancient texts on various branches of the science from the published literature (in Sanskrit) and piles of old manuscripts explored by me in the various libraries of India. I was surprised and lucky indeed to have found one of the ancient texts on the subject ascribed to Kashyapa, who is already well-known and remembered for having reclaimed a vast area of Kashmir valley out of a lake and who may rightly be supposed to be also the author of the above-said text on the Art and Science of Agriculture, discovered by me.

Given below is a brief synopsis of the said text (still in manuscript form) a transcript copy of which is in my possession along with other texts on the subject. Among so many other allied things given in this text in a systematic order, mention is made here about such topics only which are important from the point of view of modern developments in Science and Technology. These topics are :—

Glory of earth; Division of earth according to its fitness for particular crops, into hilly, riverine, stream-irrigated, forest and pasture lands, etc.; Paddy fields; Wet lands; Dry lands;...Examination of land for growing (in plenty) particular kinds of crops; Classification of land into five divisions; Classification of land into high quality, medium and low quality; Classification of land into four types: land fit for cultivation, land fit for gardens, forest land and land fit for holding water; Demarcation of land; establishing irrigation works; ..Establishing irrigation channels, wells and tanks for land which is dependent on river streams; Four kinds of streams (canals); Qualification of agriculturists; Praise of agriculture;...Benefits accruing from agriculture; Implements and other necessary articles for cultivation, plough, etc.; Cultivation of rice etc.; Fit time for sowing seeds: Characteristics of wet fields or paddy fields; Names of cereals (rice, etc.), pulses, potherbs, creepers, etc.; Names of food grains, *dhanya*, etc.; 26 varieties

of rices, *shāli*, *vrīhī*, etc.; Method of preserving seeds of pulses (*adhaka*) and seeds of food-grains, rices, etc.; Method of preserving seeds of various kinds of vegetables and pot-herbs; Rules for tilling the land; Rules for transplanting embryonic plants grown in a nursery; Method of casting seeds; Description of grains, rices, etc., growing them in three and four months; Rule for filling up water in the fields for growing crops in prescribed periods; Method of preserving safely grains (*Kani*) of rice, etc. Watering them at that time; Lopping off stems of crops;

Collecting the stalks of plants, *vrīhī*, etc.; Procedure for drying up crops of *dhānya*, and other harvests of grains; Procedure for preserving safely piles of grains of *dhānya*, etc.; Procedure for preserving straw of husks; Cultivation of pulses, such as *masha*, *chanaka*, etc., in dry lands; Characteristics of *Tāra* land (special dry land): Cultivation of *mudga*, *tila*, *godhūma* (wheat), *chanaka*, etc., in *Tāra* fields; Cultivation of reeds of sugar-cane and the plantain trees; Cultivation of cotton, *picu*, *vaksha* (bamboo), etc.;...Uses of stalks of barley, *yava*, etc.; Procedure for growing vegetables and pot-herbs; Names of vegetables, *jatika*, etc.; Methods of cultivating vegetables in *Tāra* lands; Cultivation of vegetables in spring and summer; Transplanting embryonic plants of *vartaka*, etc.; Planting them in trenches (to hold water round the trees); Cultivation of *dhaniya* (coriander), *surana* (an esculent root), *Kshamanda* (a kind of pumpkin gourd), etc.; Application of manure for the said plants; Planting *pannassila* (bread-fruit trees or cardamon plant) and grape-vine;...Science of Agriculture (*Kṛṣi-śāstra*) brought down upon the earth from heaven (to be treated as a holy act); Cultivation of *malli* (a kind of jasmine), *champakā* (flower), etc.;...Articles bad for health; Bad milk; Procedure for preparing food and dishes and performing religious acts, like offerings to gods and other creatures.

I cannot constrain myself in expressing here, if funds could be placed at the disposal of our centre (Sharada Peetha Research Centre, Srinagar) by the Kashmir Government, or by Kashmir University, or by Kashmir Research Department, or by the J & K Academy of Art, Culture and Languages, or by the Directorate of Sanskrit (Sanskrit Samasthan), Govt. of India, for the publication of the said text (still in manuscript form), it will indeed add to the fame of Kashmir for its rare contributions to Indology.

THE WORD "HINDU" A CONTROVERSY

BY DR. R. K. KAW

A controversy appeared (some time back) in papers about the use of the word "Hindu" for a national of India (a non-Muslim and a non-Christian) and his particular culture. A writer (Prof. K. N. Kaul) states, in the "*Reader's Views*"—column in the "*Indian Express*" of 26th June, 1972, that we should eschew calling ourselves Hindus. He emphatically says: 'Why should we call ourselves Hindus?' His contention is that the word does not occur in our ancient books like the Vedas, the Brahmanas, the Upanishadas and so on, but it occurs in Persian literature and started to be used by the Persian-speaking Pathan and the Mughul rulers for the native non-Muslim population and was later adopted by the British rulers for the non-Muslim and non-Christian population of India. The writer points out that "Hindu" in Persian means black, a servant, a slave, a robber, an infidel, a watchman, a mole on the cheek of a mistress (F. Steingass, *Persian-English Dictionary*, P, 1514). Therefrom he concludes that, since our country was known from ancient times as Bharat, we should call ourselves and our nationality as *Bharati* and not Hindu.

The above plea of the first writer is rebutted by the second writer (Mr. P. N. Magazine) in the "*Readers' Views*"—column of the same paper (*Indian Express*). While tracing the use of the word "*Hindu*" back to the Zend Avesthian civilisation, having originated from the word "*Sindu*" (*sa* having changed into *ha* philologically), and also from the words "*Himdu*" and "*Hidu*", the second writer points out that the word occurs in a number of places even in *Rig-veda* and *Mahābhārata* and in the later Sanskrit literature, particularly naming *Shakuntalam* of Kālidāsa. The writer further states that 'there are references to this word in Persian literature, but not in any derogatory sense.' This statement is clearly a contradiction of the meaning of the word given in the said Persian-English Dictionary, as pointed out by the first writer. The second writer quotes a reference from the Avesthian holy book "*Shetee*" to the fact that an ancient savant (Vyasa by name), invited from India by the Iranian king Gastasp (P. 163) for a religious discourse at Balkh, 'declared (in that remote ago) with pride

that he was a Hindu from India'. The word *Hindu*, as the writer points out, came to be used in a derogatory sense in Persia after the name of a Persian lady Hindu, the head of a group of notorious outlaws, who was a terror in her time. But Even in the same Dictionary (by Steingass), referred to by the first writer, in addition to the above-mentioned meanings of the word "*Hindu*" given on its page 1543, another meaning given to this word is "Indian", besides, several other meanings: "India, Hindustan, Hindi, Hindu and Hinduism, etc." (given on its P. 1544). In fact, as pointed out by the second writer, references to the use of the word in the later literature of India, like *Prithivīrāja-Rāsu* of Chhand Bardai, etc., shows that the word "*Hindu*" was freely used even 500 to 800 years back and the history shows that our gallant rulers and leaders fought for the "*Hindu*" and "*Hinduism*" and laid their lives for this cause. The writer thinks that, in view of the real origin of the word '*Hindu*' (from the word *Sindu*), it is incorrect to say that the word was thrust on us by the British a hundred years ago, and hence it is not wise to give up the use of the words *Hindustan* and *Hindu* and in their stead use only the words "*Bhārat* and "*Bhārati*".

In this controversy, my frank opinion is that, in spite of the various meanings of the word given in the dictionaries, in good or derogatory sense, the names *Hindustan*, *Hindu* and *Hindi*, have achieved a proud position today as of yore. Except the first writer, perhaps no other person born in India or anywhere else in the world has ever entertained any doubt or suspicion in his mind about the greatness of *Hindustan*, *Hindu* nationality or *Hindu* culture, which are esteemed so high all over the world. The controversy has no meaning and will not lead to any gain or useful purpose. The first writer has ignored the history and the position of the word "*Hindu*" today which is associated with the names of our country, community and religion & Culture from time immemorial and its use has a long standing ancient tradition. The second writer therefore does not feel happy with any Indian coming forward in an unpatriotic manner, as it were, with his logic to shatter our faith in the greatness of our country *Hindustan* and our culture which is *Hindu* and our great cultural heritage *Hinduism*, and I feel Mr. P. N. Magazine is justified in his reply to Prof. K. N. Kaul.

PRATYABHIJNA VALUES)
(In the words of teachers of Sri Aurobindo
International Centre of Education)

Dr. B. L. Kaul & Dr. R. K. Kaw

(1) The moment you cease to advance, you fall back. From the moment you are satisfied and aspire no longer, you begin to die. Life is movement, life is effort, it is marching forward, scaling the mountain, climbing towards future revelations and realizations. Nothing is more dangerous than wanting to rest. It is in action, in effort, in forward march that you must find rest, the true rest... The true rest is in widening, universalizing the consciousness. Be vast as the world and you will always be in rest, in the midst of action, in the midst of battle, in the midst of effort, you will have the rest of Infinity and Eternity.

(2) In work too there is an austerity. It consists in not having any preference and in doing with interest whatever one does. For the man who wishes to perfect himself, there is nothing like small or big work, important or unimportant work. All are equally useful to him who aspires for self-mastery and progress. It is said that you can do only that work best in which you find interest. True, but what is more true is that one can find interest in whatever one does, even the work that appears most insignificant.

(3) The solid foundations of thy work upon the earth are made ready, the basements of the immense edifice are constructed; in every corner of the world, one of thy divine stones is laid by the power of the conscious and formative thought; and, in the hour of thy realization, the earth thus prepared will be ready to receive the sublime temple of thy new and completer manifestation. Towards such a new manifestation Nature is driving... the thing, however, can be done by the intelligent will of the man.....

(4) The first thing that is to be taught to every human being as soon as he is capable of thinking is that he must obey reason which is a kind of super-instinct of the species. And I repeat that it is not a question of spiritual life, but the very elementary wisdom of human, purely human life. Every child must know that he is created to become a mental being, and if he is to manifest his human nature, reason must govern his life and not vital impulses. That is the elementary education that should be given everywhere... The reign of reason should not end until the coming of the psychic law which manifests the divine will.